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## BOOKS OF THE COMING SEASON.

Several pages of the present issue of THE DIAL are devoted to a classified list of publishers' announcements for the coming fall. In commenting upon the similar lists of six months and a year ago, we expressed our surprise and gratification at the fact that the publishing trade should have been so little affected by the depression so general during the past year in commercial circles. The list of announcements published by us last spring was even longer than any previous showing made at that season of the year. It is of course true, as we then remarked, that the publishing trade, as far as its announcements are concerned, is slow to exhibit the effects of a diminished demand. The publications of any given season are well under way six months before the public hears of them, and many of them are arranged for a year or more in advance. Some shrinkage might therefore reasonably have been expected in the list for the coming season, and it is a matter of peculiar gratification to us to note the fact that not only is there no such falling-off, but that the list shows a marked increase over any published in a previous year. A close examination, moreover, discloses more than the usual number of very important and expensive works, with at least the usual number of books of unquestionable and serious interest. If the effect of a period of commercial depression is to thus stimulate to unwonted exertions the trade of the publisher, it cannot be regarded as an evil wholly unmixed. That such is to a certain extent the case, appears quite clear when the mind's eye scans the shelves that a bookish imagination will at once fill with the volumes now promised for early issue.

Of all the books now announced, the greatest interest probably attaches to the long promised and impatiently awaited letters of Matthew Arnold, which have been edited by Mr. G. W. E. Russell. This book will occupy a place in the literature of the year similar to that occupied last year by the letters of James Russell Lowell. As next in interest, we may mention Mr. Samuel T. Pickard's authorized biography of Whittier, which will also include many of the poet's letters. Several other "lives and letters" are promised, among them



Edwin Booth, by his daughter; Lucy Larcom, by the Rev. D. D. Addison; Erasmus, by Mr. J. A. Froude; and the late Dean of St. Paul's, by an editor unnamed. Biographies whose titles make no special mention of letters are Mr. Edward Cary's George William Curtis, Mr. William Winter's Joseph Jefferson, and Mr. E. S. Purcell's Cardinal Manning, promised for last year, but unavoidably delayed. On the other hand, letters without biographies are promised for Thoreau by Mr. F. B. Sanborn, for Emily Dickinson by Mrs. Mabel Loomis Todd, and for General Sherman and his brother, Senator John Sherman. Literary history and criticism are to be enriched by Mr. Barrett Wendell's "William Shakespeare," Mr. J. Churton Collins's "Essays and Studies," Mr. O. F. Emerson's "History of the English Language," Mr. Horace E. Scudder's "Childhood in Literature and Art," Miss Vida E. Scudder's "The Life of the Spirit in Modern English Poets," Mr. W. E. Simonds's "An Introduction to the Study of English Fiction," Mr. George Saintsbury's "Corrected Impressions," and a translation of M. Jusserand's new study of English life and literature in the times of Langland. Mr. Selden L. Whitcomb's "Chronological Outlines of American Literature" we expect to find a very useful work.

In poetry and fiction, it has been our experience that announcements are fragmentary, and that many of the best books of every season come almost unheralded. The poetry already promised includes new volumes by Mr. Aldrich and Miss Thomas; Mr. Lee-Hamilton's "Sonnets of the Wingless Hours"; a reissue, with additions, of Mr. Gilder's poems; and Mr. Stedman's "Victorian Anthology," which is sure to take place immediately among the standard works of its class. The most important books of fiction in sight are "Trilby," by Mr. Du Maurier; "The Ralstons," by Mr. Crawford; "Highland Cousins," by Mr. Black; "The Vagabonds," by Mrs. Margaret L. Woods; "The Chase of St. Castin, and Other Tales," by Mrs. M. H. Catherwood; "Philip and His Wife," by Mrs. Margaret Deland; "Cœur d'Alène," by Mrs. M. H. Foote; "Tales of the Punjaub," by Mrs. F. A. Steel; "A Bachelor Maid," by Mrs. Burton Harrison; "When All the Woods are Green," by Dr. S. Wier Mitchell; "Round the Red Lamp," by Dr. Conan Doyle; "A Flash of Summer," by Mrs. W. K. Clifford; and a new volume of short stories from the Polish of Henryk Sienkiewicz.

A few important historical works must find mention. We are to have a history of the United States by President E. Benjamin Andrews, and a history of the Civil War by Mr. John C. Ropes. Mr. Theodore Roosevelt, in his "The Founding of the Trans-Alleghany Commonwealths," will make another excursion into his favorite field of investigation. A volume of historical essays by Mr. Frederic Harrison will be awaited with interest, as will also Professor von Holst's lectures on "The French Revolution tested by the Career of Mirabeau," and two posthumous volumes by Professor Freeman, one upon "Western Europe in the Fifth Century," the other a last instalment of the colossal but fragmentary history of Sicily. A translation, in six volumes, of Herr Duncker's "Geschichte des Alterthums," is one of the most ambitious of enterprises in the department of historical publication. Even more ambitious is the promised facsimile reprint, in no less than fifty-four volumes, of "Les Relations des Jésuites," that important source of the raw material of American history.

The most attractive announcement in classical study is the volume of lectures on Latin poetry, delivered upon the Turnbull foundation by Professor R. Y. Tyrrell. A certain adventitious interest of course attaches to Mr. Gladstone's new translation of Horace, also promised for early publication. Mr. Thomas Davidson will have a book on "The Education of the Greek People." Since we are upon the subject of education, we may mention Professor Paulsen's history of the German universities, and call attention to the unusual activity of the producers of educational treatises, manuals, and texts. These are so numerous, and of so high a character, that selection would be invidious. But our readers will be interested to learn that THE DIAL's papers upon the teaching of English in the American universities are to be edited for publication in book form.

Of the hundreds of announcements in other departments, our space forbids the selection of more than a very few titles. Two great works of reference, Mr. John Bartlett's Shakespearian Concordance and "The Century Cyclopædia of Names," cannot go unnoticed. Among illustrated holiday books, Mr. Károly's "Raphael's Madonnas and Other Great Pictures," and Walpole's "Memoirs of the Reign of George III.," assume special prominence. Two new editions of Omar Khayyám are also promised. "The Art of the American Wood-



Engraver," by Mr. P. G. Hamerton, with forty signed artists' proofs on India paper, is a sumptuous work that will be eagerly awaited. The new edition of Poe, in ten volumes, to be edited by Mr. Stedman and Professor Woodberry, will supply a long-felt want. Among books of travel, Messrs. Allen and Sachtleben's "Across Asia on a Bicycle," Mr. Lafcadio Hearn's "Glimpses of Unfamiliar Japan," and Mrs. Bishop's "The Hawaiian Archipelago" promise rich entertainment for those who like to visit foreign parts without leaving home. Finally, we will mention "The Religions of Japan," by the Rev. W. E. Griffis; and a new translation, with many plates, of the Egyptian "Book of the Dead," for which we are to thank the industrious scholarship of Dr. Charles H. S. Davis. And with these random selections we think we have sustained our preliminary contention that the list of announcements for the season is even richer than the list of its predecessors in its promise of entertainment, instruction, and helpfulness.

#### "TELL US A STORY!"

Kant was not the first to mark out Time and Space as categorical imperatives in man's sense-perception of the external world. Carlyle was not the first to see that Time and Space are for our eyes the garments of spiritual mysteries. Lessing was not the first to write a sharp division between the Arts of these two lords of our imagination, shutting up *Sculpture* to the Beauty of Color and Form, which Space can give us without Time; allowing to *Poetry* the Beauty of Movement and Successive Moments.

These masters of analysis we anticipated when we were infants. We found out that our cradle stood in a nursery, and the nursery in a house, and the house in a yard; that things happened and were over, and to-days rolled into yesterdays. We felt the mystery of Time and Space, when we so loved the little girl in Grandma's stories, who lived over in England, and was really "Mamma, when she was a little girl." We saw that there was one Beauty of Rest and another of Motion, when the horse in the park statuary did not quite satisfy us, because he never put his other two feet down, like that other most fascinating horse that "brought the good news from Ghent to Aix":

"I sprang to the stirrup, and Joris, and he;  
I galloped, Dirk galloped, we galloped all three;  
'Good speed!' cried the watch, as the gatebolts withdrew;  
'Speed!' echoed the wall, to us galloping through;  
Behind shut the postern, the lights sank to rest,  
And into the midnight we galloped abreast."

That was the start. And the finish!—

"Then I cast loose my buff coat, each holster let fall,  
Shook off both my jackboots, let go belt and all,  
Stood up in the stirrups, leaned, patted his ear,  
Called my Roland his pet-name, my horse without peer;  
Clapped my hands, laughed and sang, any noise, bad or good,  
Till at length into Aix Roland galloped and stood!"

But clear as is this distinction between the statue and the poem—felt by a child, analyzed by a Lessing,—*must it be absolute?* Must a picture be all repose, and a story all movement? Must a picture never suggest a story, and a story never stay for a picture? These are the burning questions that divide Mr. Whistler from Mr. J. G. Brown, Mr. Howells from Mr. Stevenson.

Mr. John C. Van Dyke, in a paper in a recent number of "The Century" on Painting at the World's Fair, says that the wish for narrative even in a picture makes the difference between the Teutonic and the Latin races. The Italians and French, he claims, can *observe* directly. The Germans and English must get at Form and Color by the medium of Thought. Pictures, to please them, must tell a story. If among them comes a man that can paint a "field of waving grain with a blue sky over it," "he is afraid to let it stand as a harmony of blue and gold. He puts it to the title of

'the happy autumn fields,

And thinking of the days that are no more.'"

Is n't it just the reverse of this that people are complaining of, in Mr. Howells? If the "harmony in blue and gold" was really a picture, but was made to suggest a story to please people that prefer poetry to painting, Mr. Howells's "Rise of Silas Lapham," though given out as a story, is really a series of sketches of certain types in the city of Boston, made to please people that prefer analysis, which is literary sketching, to a narrative of events.

There are plenty of artists that lose faith in the public ever seeing the picture they saw from the day they chose the subject to the day of the finished painting. There are plenty of delicious jokes about the artists' wives selling these pictures to romantic old gentlemen by naming them "His Mistake" or "It Might Have Been."

But has the story-teller a like temptation to pass off his wares as belonging to another art? If most people prefer narrative to picturesqueness, has he not a clear path to a fairly gained audience?

Right here comes in the difference that *tells*. The number of men and women that have had a little training in the technique of story-writing is to the number of those that have had similar training in painting as a hundred to one. Almost all our schools, in their literary departments, give the more advanced students hints of the methods by which this or that "touch" may be given. It is much easier to teach how to describe than how to narrate; for description is a critical, artificial process, compared with narration, which must be spontaneous, the knack of it not easily to be imparted.

So it is that in an advanced civilization, there are enough writers and readers trained to methods of literary picturesqueness to keep our best magazines full of "stories" which are really pictures; while the masses of the people, secretly or openly, flee to second-rate periodicals with stories that have no "style" at all, but that have the *action* that belongs to a story. And the few far-sighted and honest critics, revolting against the cheap dialect-and-other methods of word-painting, are lamenting the days of good Sir Walter, and are loud in praise of the rare stories like "Trilby."

Well! In a year or two, according to the Persian proverb, "this, too, shall pass." And when the magazines shall have published their present supply of *genre* sketches, they will be found responding to the growing clamor of the children at bedtime, and the children of a larger growth,—*"Tell us a story!"*

JESSIE MACMILLAN ANDERSON.

### ENGLISH AT THE UNIVERSITY OF PENNSYLVANIA.\*

There is a well-known story in the "Autobiography of Benjamin Franklin," in which the author informs us how he anticipated the advice of Dr. Johnson for the acquisition of "an English style, familiar, but not coarse, and elegant, but not ostentatious," by giving "his days and nights to the study of Addison." With so sagacious a recognition of the value of English as a part of practical education from the founder of the University of Pennsylvania, it is not surprising that English has from colonial times held a position of recognized importance at the University; although it is only within the last decade and a half that that position has been defined, with its relations to the other courses of the curriculum.

The Department of English at the University of Pennsylvania, as at present constituted, is concerned with four subjects: (1) Composition, (2) English Literature, (3) English Language and Philology, and (4) Forensics. Of these, (1) and (4) are confined to undergraduates, the others extend to graduate courses. Whether for good or bad, we make comparatively little of Forensics, beyond care exercised incidentally in reading aloud and in opportunities offered for declamation by students of the lower classes. Elective and voluntary courses in speaking and debate follow in junior year; but the chief practice of our students in these subjects is derived from the exercises of their literary societies. There is an opinion prevalent at the University that it is perhaps well that "elocution" be not too professionally taught; but that the character of the individual should be developed in his utterance rather than overwhelmed with the oratorical mannerisms to which special teaching sometimes leads.

In composition work we set before the student one simple aim—the plain and unaffected use of his mother tongue; and we believe that the short-

est way to facility of expression in writing is constant practice, and a practice unaffected and free from false conceptions of the purpose of such practice. With this in view, every Freshman in the University writes two or three themes a week; Sophomores and Juniors, except those hopelessly given over to technology, at least one a week; whilst in Senior year the subject—except as indirectly represented in the papers of the "seminaries" or study-classes in literature—remains optional. All of this work is carefully superintended by the instructors in charge; every composition is read—occasionally before the class or a section of it,—corrected, annotated, if need be handed back to be rewritten, the faults explained with the principles involved, the personality of the writer studied as far as possible, his abilities trained and directed. In the assignment of themes there is an endeavor to avoid subjects which can be read up and crammed for the occasion, although the student is kept in continual touch with good English style by required collateral reading. The study of Rhetoric is developed out of the reading and composition work; and, although systematized by reference to a text-book, is not studied as a thing apart from daily practice.

And now as to the study of English literature, which we confine, except for a brief estimate of the historical values of other products, entirely to the range of what is known as "the literature of power." English literature forms a part of the requirement for entrance to college, and is involved in the reading and instruction of Freshman year, although there subsidiary to the more immediate claims of the drill in composition. In Sophomore year the special study of literature begins, continuing until graduation in periods from two to five and six hours a week according to the course elected. I omit any enumeration of courses, as this may be readily gleaned by the curious from the catalogues and bulletins of the University.

In our method of work we endeavor to follow some such course as this: Our first task is to teach the student to observe literary phenomena; to have him *read*, never more, however, than he can absorb; to let him prove by written and oral exercise that he has read, and also to demand from the first that he formulate in words his impressions of his reading. These impressions are crude to a degree, and bear to his mature work precisely the relation which the antics he performs in the gymnasium bear to applied physical activity. But we esteem it no small thing to have trained a boy to think on something for himself. The authors chosen for these earlier exercises are those least distantly removed from the student's modes of daily thought. They are modern, and writers in prose; as the problem is greatly simplified by the elimination of a strange or unusual medium, and the allowances which must be made for historic environment.

When the student has begun to note literary

\* This article is the sixteenth of an extended series on the Teaching of English at American Colleges and Universities, of which the following have already appeared in THE DIAL: English at Yale University, by Professor Albert S. Cook (Feb. 1); English at Columbia College, by Professor Brander Matthews (Feb. 16); English at Harvard University, by Professor Barrett Wendell (March 1); English at Stanford University, by Professor Melville B. Anderson (March 16); English at Cornell University, by Professor Hiram Corson (April 1); English at the University of Virginia, by Professor Charles W. Kent (April 16); English at the University of Illinois, by Professor D. K. Dodge (May 1); English at Lafayette College, by Professor F. A. March (May 16); English at the State University of Iowa, by Professor E. E. Hale, Jr. (June 1); English at the University of Chicago, by Professor Albert H. Tolman (June 16); English at Indiana University, by Professor Martin W. Sampson (July 1); English at the University of California, by Professor Charles Mills Gayley (July 16); English at Amherst College, by Professor John F. Genung (Aug. 1); English at the University of Michigan, by Professor Fred N. Scott (Aug. 16); and English at the University of Nebraska, by Professor L. A. Sherman (Sept. 1).

—[EDR. DIAL.]

phenomena with some degree of ease, we direct his attention to the relation subsisting between the various phenomena noted, still demanding that he increase his data by constant reading of literature and frequent exercises such as those noted above. We are now prepared for that orderly exposition of the relation of literary phenomena which we call the history of Literature. This history should proceed, as far as possible, from the more familiar to the less familiar; and for this reason we arrange the courses in the history of more recent periods to precede such periods as that of Chaucer or of Shakespeare. We aim to have such courses deepen the impression of the student by a minuter attention to the relations of things, by seeking out the beginnings of various modes of literary thought and tracing their development in the light of contemporary conditions. Nor is this all. We require the student to keep himself in daily touch with the writings of those authors that form the subject-matter of the lectures, and to submit the results of his reading in frequent "seminary meetings" for correction and general discussion among his fellows. Thus we arrive at the beginning of Senior year with that training in the perception of the qualities and relations of literary products, and that general knowledge of the course of their development, which alone can render the study of organic and æsthetic detail practicable. In Senior year the whole subject is approached again from these points of view in the study of poetics, the history of criticism and æsthetics, the "seminary" or literary workshop, continuing as in previous years. We insist that all talk about theories, æsthetic, philosophical, or other, which the student may not investigate for himself by actual reference to the authors in question, be banished from our work. In conclusion of the undergraduate work in English literature, we feel that the study holds a peculiar position from its capabilities in developing the taste and artistic discernment, its liberalizing influence in broadening the student's views of life and man, its enormous weight against utilitarianism, and its power in giving us, when properly taught, the very essence of the now all but dethroned humanities.

The Philology of English holds a recognized and important place in the undergraduate courses of the University of Pennsylvania, although we have not seen the necessity of making the sight reading of "Beowulf" a requirement for entrance to college, as some of our radical friends would have it. The reading and philological study of Old and Middle English, especially Chaucer, is offered to undergraduates in the form of elective courses extending through Junior and Senior year, whilst a brief practical course in the history of the English language is a required study for all Freshmen. Neither in Literature nor in Philology do we set undergraduates to what is sometimes called in the English of catalogues "original research," prefer-

ring to devote these years to the laying of such foundation stones as we may, rather than to the amateurish collection of unimportant literary data or the perfunctory compilation of unnecessary indices.

The graduate courses in English of the University of Pennsylvania are confined to Literature and Philology. Under the latter is included not only the Philology of English but the intensive study of literary products of Old and Middle English, conducted by means of lecture and seminary, with carefully superintended original investigation on the part of the student. In literature too, while the subject is treated in lectures and by discussion from the historical as well as the organic and æsthetic point of view, it is the duty of each student pursuing English as his major subject to determine upon some definite literary period, movement, or writer, for special study and investigation, and later to choose some theme within the range of this special field for his thesis. The graduate theses in English, as in all other departments of the University, must be submitted to the Faculty of Philosophy, and upon acceptance published.

FELIX E. SCHELLING.

*Professor of English Literature, University of Pennsylvania.*

#### AUTUMN.

Through scarlet arches and dusk corridors  
She moves, faint perfumes at her queenly feet,  
And plaintive voices calling at her side.  
Her grandeur blanches, passes. Autumn, she  
With colors of the cloud, the rose, the bird,  
Woven in her leaves, sweet-flushed as Love herself,  
She too shall fade away; and where she was  
Shall be low fluttering pulses, vanishings,  
And solemn shadow, weight of frost and rain.  
Already do the trees, those giant flowers,  
The blossoms of the gods, from their bright tops  
Begin to shed the splendor, and look down  
In silent wonder on the wealth they wore,  
Gleaming below. The maple that doth wake  
His own glad sunshine, make his own fair day,  
Begins to darken; wailing haunts the wind,  
Strange wailing from the lowlands; on the hill  
Slow spreads the fatal gray. Yea, Autumn, all  
Of loveliness, for whom strong Beauty wrought  
Till she could do no more,—she too must go.  
She passes; and to listening hearts she sings,  
She and her maids, their tresses backward blown,  
Shining under the wind:—

*These colors, memories are they,  
The past this beauty wore;  
These splendors wove the charm of May,  
They all were in the summer's golden store.  
They dwell, they shone, and passed away;  
All, all have been before:  
'Tis but the glamour of the day,  
The glory of the day, that is no more.*

JOHN VANCE CHENEY.



## COMMUNICATIONS.

THE STUDY OF ENGLISH LITERATURE FROM  
THE STANDPOINT OF THE STUDENT.

(To the Editor of THE DIAL.)

The readers of THE DIAL have been interested during the past few months in the series of articles on the Teaching of English in our large Universities. These have given the standpoint of the teacher. But that of the student may be of no less interest. And as I am just completing my student life in that department, after the regular preparatory, college, and graduate work, I wish to present a few thoughts from this other side.

The favored methods, scientific or other, of secondary schools do not invariably bear fruit in a thorough culture. But wide reading in good books, not necessarily classics, is absolutely indispensable in forming a good taste for reading, and for exciting an interest in the study of literature; it is a sub-conscious preparation for the conscious activity of the matured mind. I say sub-conscious advisedly; for the young student has a direct interest in the good and beautiful in what he is reading, and is influenced, whether he knows it or not, by his interest; but once urge him to give conscious articulation to his opinions, and to dissect his sentiments, and the charm of his reading is decreased. Then his primitive interest must be supplanted by something further. The later process of studying the isolated fact is good in its time; but if premature, it causes the student to regard his study of literature as a de-naturalizing, unbeautifying process, and he will look in later years with a horrified remembrance on the classics that suffered such a process at the hands of his teachers.

I wish to speak of an objection to the study of literature, which, as it meets every student, must be met by the teacher. As the student enters his second or third year in college he is confronted by lines of elective study. He is called on, to a certain extent, to shape the growth of his own mind. He is eager to make the best of his college course; he wishes to choose wisely, that he may make the most of himself. Nine students out of ten in this situation say to themselves on first thought: "I can study literature for myself after leaving college; I must not let work that can be accomplished then stand in the way of what must be done now or not at all; the study of literature would be delightful, but it would require a good deal of time, and under the circumstances would be an indulgence." This, I repeat, is the thought of many students at the critical moment of their college lives. I must take for granted that many readers of THE DIAL have already answered this objection for themselves. Yet it is an objection that the teacher must carefully answer to those who enter at all on his elective work,—not with an *ex-cathedra* answer, but the silent, satisfactory answer of skilfully conducted work. As the Latin and Greek classics were made the instruments of culture by the instructors of English youth during the past centuries, so our English classics, with less intervention of the merely technical, can be made the instruments of culture for the American youth. These English classics were, primarily, the education of James Russell Lowell; and they must be the education of the American Chaucers and Miltons and Wordsworths who will yet come. Let the teacher convince the student of this, as every good teacher of literature does, and he will have the choicest students of the college in his elective courses.

The student, in consequence, makes certain requirements of his teacher in this department. He expects a living, cultured personality, not a fact-hopper warranted to grind and sift a certain *quantum* of knowledge in a given period of recitation hours. The life in the teacher which adds real zest to the study is helpful in any line; personal enthusiasm can modify even a proposition in Euclid, though the fact that the "sum of the angles of a triangle is equal to two right angles" may be demonstrated by an automaton. But to the successful teaching of literature, such life is absolutely indispensable; for the study of literature is more directly a study of life in its wide relations, and life only can interpret life. The teacher needs natural and manly sentiments and thoughts, not technical apparatus; and these can find origin only in the essential character.

The student also has his opinions as to what the teacher's purpose with a student should be. It is an almost universal trait of young minds to rebel against being reduced to a means. They are still idealists in life; nothing presents itself to them as more worthwhile than their own life and its prospects. Hence, while they are willing to do almost any amount of work for their own growth, they are very slow to make of themselves stones for the temple of learning. They are still possessed by the thought that a whole is greater than its parts—that the individual life is greater than learning; they are still in what some lament as a state of primitive egotism. The successful teacher must adapt himself to this state of the young mind. He must bring some real contribution to that self-treasured life; he must make the student feel that he considers that life worth working for, and must shape his methods and choice of masterpieces to that end. And to do this, the student must be made to feel that he is a man, or at least has the promise of manhood; that his natural sentiments are right in general, and need training and direction, rather than noxious weeds to be extirpated and replaced by flowers transplanted from the teacher's mind. Thus the pursuit of his own ambition and his natural interest in good reading will lead him on to the most serious efforts for a literary education.

Facts leave us, faculties never. No student who has reached the junior year doubts this. He has forgotten the tables for compound numbers, he is unable to name the figures of speech. But he knows that he himself, his essential manhood, in its intellectual and moral as well as its physical self, has been developing thence, has gained power to grapple with problems of much more importance. He even goes at times to the dangerous extreme of nonchalance for fact. In his studies, including his study of literature, he will appreciate an effort on the part of the teacher to form proper tastes and develop powers of doing within him. He will travel laboriously through disjointed facts of literary history and literary origins with an inward protest; but he will eagerly labor for the literary taste which he sees can interpret whatever literature is presented to it; for he is really anxious to get that invaluable secret of which Mr. Edward Dowden speaks—the interpretation of one good book, and by it the power over many. Hence he will be ready to study that in literature which has essential worth, but will be less moved by historical, technical, or other adventitious interest. He will welcome his Shakespeare, but care little for Shakespeare's antecedents. He will care less for origins than for life. And so the great treasure for which his teacher will ever be held in grateful remembrance will be the sound



judgment and sympathetic heart so necessary for entrance into the kingdom of intellectual and moral life.

I do not wish to be understood as attacking the investigation of the historical and adventitious. I simply speak from the standpoint of the growing young mind. Once let it arrive at its proper maturity, and it will see these things in their right relations and work for them accordingly. But let no teacher hasten this time unadvisedly.

CHARLES W. HODELL.

*Shady Side Academy, Pittsburg, Pa., Sept. 12, 1894.*

#### A WORD UNFITLY SPOKEN.

(To the Editor of THE DIAL.)

Many of your readers besides the personal friends of Professor Ely must have read with satisfaction the letter in your issue of Sept. 1, headed "The New York 'Nation' and Its 'College Anarchist.'" The writer is clearly very much in earnest, and he does his theme justice so far as he chooses to go. He omits, however, to note a material point upon which he as well as others who have canvassed the matter might well have enlarged in the interests of sanity and precision in current economic discussion. It is surely high time that newspapers which assume to instruct people and even to speak *ex cathedra* on social questions should themselves grasp such elementary facts as that "socialist" and "anarchist" are not interchangeable terms of political philosophy. To urge this is certainly not to stickle for any metaphysical nicety of definition. Whatever socialism may mean, it does not mean anti-socialism; and to style a man of Dr. Ely's views an "anarchist" is to betray a looseness of thinking and a vagueness of elementary conceptions not very consistent with special pretensions to accuracy. No friend of "The Nation" will willingly admit that, in the case in point, it stooped to the methods of "The Rowdy Journal," and called Professor Ely "anarchist," instead of socialist, simply because the former term is the more abusive and vitriolic of the two. We prefer to ascribe the use of the unfortunate epithet to passing inadvertence rather than deliberate scurrility. Inadvertence, however, in a journal of standing, may prove to be a serious matter to the victim of it. One does not expect much in the way of technical precision from the ordinary newspaper, which is admittedly made, like the razors in the ballad, "to sell." Neither its readers nor its victims take its epithets in other than a very Pickwickian sense; but when a journal like "The Nation" styles this or that teacher or preacher an "anarchist," the public justly assumes that it means to characterize and not merely to abuse him—in short, that it means what it says. For instance, when the good people of Wisconsin learned through its columns that the Director of the School of Economics in their State University was, presumably, moulding the young gentlemen in his charge into embryo Mosts and Bakounines, they promptly proceeded to investigate him. Probably the next cry of "Wolf!" from the same quarter will receive less attention. To lump socialists and anarchists together, as is sometimes done, on the ground that both schools are dissatisfied with existing civil arrangements, seems a poor quibble. The classification simply makes a socialist, or an anarchist, or both, of every man of us whom nature has favored with the normal capacity for thinking and feeling. Even the hardest exponent of newspaper "cocksureness" would hesitate to rank, say, Professor Huxley with the "dangerous classes"; yet we find him saying: "Even the best of

modern civilizations appears to me to exhibit a condition of mankind which neither embodies any worthy ideal nor even possesses the merit of stability. I do not hesitate to express the opinion, that, if there is no hope of improvement of the condition of the greater part of the human family. . . . I should hail the advent of some kindly comet, which would sweep the whole affair away, as a desirable consummation." If there be anything in the writings of even our "College Anarchist" savoring more strongly of the gospel of discontent than this, I have failed to see it. W. R. K.

*Pittsfield, Mass., Sept. 4, 1894.*

#### "THE FREEDOM OF TEACHING."

(To the Editor of THE DIAL.)

The editorial in your last issue discussing the recent heresy trial in our State University, and incidentally the freedom of teaching, meets my cordial approval in the main. I cannot agree, however, that it is an "outrage" to question the teaching of any person employed by the State in a proper case. Indeed, I believe it to be the paramount duty of the board of management of every educational institution to know that no instruction is given subversive to the power which employs it. To decline to do this, the governing body would, in my judgment, be recreant to the important trust reposed in it. I do not wish to be understood that there should be any attempt at dictation on the part of governing boards. No teacher worthy the name would tolerate that. But I insist that teachers of whatever experience should not "be practically unassailable," and should not "be absolutely free to do their own work in their own way." In other words, I hold that teachers, like all the rest of the great army of the employed, should be always accountable to some authority or power greater than they, yet freely granting to them the largest latitude and freedom in matters of detail and routine. I hold that in matters in which the State is concerned, the State, through its appropriate officers, ought to be, as a matter of right, consulted. So in the sense here indicated there should be a supervisory power and control somewhere, not to interfere with "untrammelled research and the unbiased pursuit of truth," but to make impossible the instruction and advocacy of the wild and untried theories, systems, and notions of mere partisans, whose erudition is not above suspicion. We want the fullest freedom of teaching. But let that teaching be always subject to the scrutiny of the power which employs it, not for the purpose of unreasonably placing the brakes on intellectual progress, not to hamper methods of teaching, not to prevent the right of personal investigation of any question, but because there should be accountability to some authority. I feel certain that in this position I am sustained by many members of the teaching profession.

DUANE MOWRY.

*Milwaukee, Wis., Sept. 12, 1894.*

[The question at issue in the editorial referred to is precisely that of what constitutes a "proper case" for State interference. Such interference, we contended, would only be justified by an "offense of the grossest sort." The time for inquiry and vigilance is when a man's appointment to an important university post is in question; that time is past, except for some extraordinary emergency, when he has begun to perform the duties of his professorship.—*EDR. DIAL*.]

### The New Books.

#### A SUNBEAM FROM THE THIRTEENTH CENTURY.\*

M. Paul Sabatier's "Life of St. Francis of Assisi" is not an easy volume to review. The author confesses that it was hard to write. The translator would perhaps acknowledge that it was hard to put into English. If Gallic measure and precision seemed unsuited to the expression of expansive Italian emotion, perhaps certain delicate shades of French sentiment were difficult to transfer into their English equivalents. Some question of rival editions is said to have hurried the translator's pace and allowed small opportunity of revision. We have not the original at hand, but there must be something wrong on page 445, where several most legendary authorities are said to "sin only by excessive critical scruples." The context suggests that for "sin only" we should read "hardly err." A single such lapse may be forgiven in so long a labor. Mrs. Houghton's English is in the main clear and simple, telling the story without compelling attention to the fact that it is a translation.

M. Sabatier is not a novice in the art of biography. His masterly volume upon St. Paul, a few years since, prepared a welcome in advance for any of its author's subsequent writing. There is a wide gap between the first century and the thirteenth, between the Apostle to the Gentiles and the founder of the Franciscans; but each period and each character unfolds its secrets under one method of laborious investigation, sound judgment, and sympathetic vision. The author looks out of his own eyes and suffers no mists of tradition to befog him. Yet he is no iconoclast. He reverences the essential humanity of his heroes. They may be shadowed by the hood of the monk or transfigured by the halo of saint or apostle, but they are still men, to be helped down from their pedestals and restored to life and motion.

It is not strange if they seem cramped at first, and if they limp a little. M. Sabatier is less clear and logical in his narrative than we could desire. It is not always easy to see how far he is leading us. Perhaps his position makes him cautious and induces him partially to veil his results. Perhaps, in protracted grop-

ing among mediæval chronicles, he has blunted the edge of his French instinct for form and order, or perhaps he has approximated too closely to the nature of his subject. St. Francis was a great heart rather than a logical intelligence. He had the "vision" rather than the "faculty" divine. Shall we say that his biographer seems rather to *feel* him than precisely to comprehend or clearly interpret him? After all, M. Sabatier cannot be expected to be altogether of the thirteenth century. His book attracts and vexes you. You love the writer and are out of patience with him through alternate pages and paragraphs. He inserts a parenthetic moral or rhapsody in the midst of a dispassionate examination of contemporary authorities. You are not in the mood for it and resent the abrupt transition.

M. Sabatier has critically dealt with his ample materials. He tells us that few lives in history are so abundantly provided with documents as that of St. Francis. They consist of his well authenticated writings; of contemporary or early memoirs; of numerous papers of Cardinal Ugolini (afterwards Gregory IX.), the man who, "without perhaps excepting St. Francis, most profoundly fashioned the Franciscan institutions"; of pontifical bulls relating to the order during the critical years of its infancy; of chronicles penned by its first associates, including that volume of fairy tales, the *Fioretti*, in which we behold things not as they were but as they seemed to that imaginative and childlike generation; and of other records by those not connected with the order, but brought within the range of its founder's magic influence, writings which still "vibrate with enthusiasm," while often "absolutely fantastic" as to the details which they relate.

The first life of St. Francis, by Thomas of Celano, is a party pamphlet, to be entitled "The Legend of Gregory IX." It was written soon after the death of its subject, in the midst of an eager struggle between those members of the Franciscan order who wanted only what St. Francis had wanted, and those who were bent on remoulding his work into closer harmony with the ecclesiasticism of the period. At least five years before his death the Papacy had prevailed; the laic and popular elements of the work had been suppressed; Francis had been gently set aside from any practical control of affairs, and transfigured into a remote glory as saint and founder. Twenty years later Thomas of Celano, becoming better informed of the meaning of the struggle, wrote

\* THE LIFE OF ST. FRANCIS OF ASSISI. By Paul Sabatier. Translated by Louise Seymour Houghton. New York: Charles Scribner's Sons.

a revised and corrected biography, in which, however, the strife of factions still occupies the foreground, "history becomes the vehicle of a thesis, and instead of a poem we have a cleverly constructed catalogue."

The memoir of the "Three Companions," the near associates of the founder through the formative period of the order, is very precious, and though in its present condition but a mutilated fragment, is still "the finest piece of Franciscan literature." The legends of the Fioretti convey the spirit of the saint, and "while charming as literature, are not valueless as history." You smile at the incidents and inhale with gratitude the atmosphere. Such things never happened, perchance, yet the coloring is vivid and true. Better than any cool daylight is the light that never was on sea or land.

It was in 1260, a generation after the death of St. Francis, that St. Bonaventura, in the supposed interest of his order, prepared a new biography. It was voluminous but lifeless, a compilation with a purpose, meant to steer a safe middle course between "the Scylla of Yes and the Charybdis of No," and so satisfy at once the Zealots of the old Rule and the Liberal Constructionists who had explained it away into something quite different from the intention of St. Francis. This biography was declared the one authorized version, and all other lives were ordered to be destroyed as unofficial and conflicting. From these varied sources, with many sidelights from other quarters, M. Sabatier has constructed his picture. It is a portrait by an impressionist of a winning and simple and wise-hearted lover of mankind.

That was his distinction. The hero of Charles Lamb's tragedy of "John Woodvil" describes himself as "in some sort a *general* lover." Being asked to specify "What is it you love"? he answers —

"Simply all things that live,  
From the crook'd worm to man's imperial form  
And God-resembling likeness. The poor fly  
That makes short holiday in the sun-beam  
And dies by some child's hand. The feeble bird,  
With little wings, yet greatly venturous  
In the upper sky. The fish in the other element  
That knows no touch of eloquence."

That was St. Francis. He loved simply all things that live. They were his brothers, his sisters,—from the insects, the birds, the fishes, to the wolf of the Apennines or the hardly less predatory inhabitant of the Umbrian plain. Nay, to him sun, moon, and stars were of the one great family, and He that made them was loved no less simply and naturally than they.

And just here the life of Francis becomes obscure, and to men of colder frame and less childlike spirit, scarcely intelligible. What gushing nonsense all that talk about his brother, the sun — those sermons to the birds and the fishes, the rabbits and the wolves! It is comparatively easy to guess at the processes of a large intellect, but who can trace and measure the pulse-beats of a great throbbing heart? Even in his lifetime those nearest to him misconceived and misinterpreted him. They were dull as the disciples about our Lord. They meant to echo him, but lost the key and changed the tone. They refracted his white light even in transmitting and reflecting it. He, a spiritual troubadour, "God's juggler," gay as a minstrel, soaring and singing as a lark, went, "in a rapture of love, from cottage to cottage, from castle to castle, preaching absolute poverty," absolute freedom from wordly care, nothing for self, everything for others; and the sweet daring strain charmed the ear and touched the soul, but perplexed the timid judgment. "That buoyant enthusiasm, that boundless idealism, could not last." The order was open to everyone; and everyone, after the manner of men, fashioned it in his own likeness and wore his rue with a difference. For the unsystematic mind of St. Francis had been averse to any elaborate organization. He, and those drawn to him in spirit, undertook the simplest following of Jesus, the reproduction of that holy life under the changed conditions of their time. It was a monastic age, and the pallor of the cloister touched even the healthiest cheek. It was an ascetic age, and it was hard to escape its influence and not despise and maltreat the body in the interest of the soul. It was an ecclesiastical age, and it was hard to see that the laity were indeed the Church, and the clergy but its working officials. It was a dogmatic age, and men lived under a pressure of authority that cramped all independent thinking. But in spite of his time, not by virtue of an extraordinary intellect but of a great heart, hardly conscious of his departure from the mood of his period, Francis went out for himself into a large liberty, and sought to enfranchise others. His Rule was little more than a brief extract from the words of Jesus in the Gospels. Catch that spirit, he seemed to say, and all the rest will follow. It was enough indeed for him, and for those who stood nearest him. But presently the dense environment encroached upon this first childlike simplicity. The mood and fashion of the age stole over it. The little un-



worldly group of brothers were speedily compacted into a drilled group of mendicants. The Rule, which the worn saint with his dying breath conjured the brethren never to change by gloss or comment, soon was authoritatively interpreted into more definite conclusions, and subtly explained away, with wire-drawn distinctions between the founder's counsels and his commands, "until poverty, as St. Francis understood it, became a memory." Men "forgot the freshness, the Italian gayety, the sunny poetry" of his conception. Admiring, revering, canonizing him, they thought to give body and force to his somewhat vague and ineffective dreams. They magnified and distorted the image of their saint. They lost sight of what he was, and praised him for what he was not and never sought to be. They made dull prose out of all his poetry. The institution grew as the impulse which originated it dwindled. There was a new order in the Roman Church, a new saint on the Roman Calendar; but the fine dream of St. Francis had been dissipated. It had fled to the limbo of dreams that were dreamed too soon, of fond ideals of which the world was still unworthy. Meanwhile, the people, with their unsophisticated hearts, cherished the memory of the dreamer, loved this "general lover," and so came dimly to know him, to love and know him as the chiefs of his order never loved or knew. The popular imagination of Italy retains his image, while grave historians, biased by preconceptions, unfamiliar with childlike genius touched with heavenly radiance, have fumbled over their records and missed the meaning of such gracious, guileless sainthood. M. Sabatier, by sheer sympathy of spirit, has caught the clue, and put it into his reader's hands. If its windings seem sometimes obscure and labyrinthine, it is yet well worth their following. For character of this large-hearted sort is rare. The pilgrims that are minstrels, the saints that can laugh and sing, the indiscriminate lovers of God and man and every living thing in earth and heaven, are a scant company—a precious possession of the race, not to be forgotten through the ages. The mitred bishops and the hooded doctors pass, and the dust settles upon their footprints. But Love, the buoyant, wayward, blundering child, goes singing on his way, and is immortal.

St. Francis, in an age "when men had all the vices except triviality and all the virtues save moderation," when Nature was a realm of magic, and all imaginations were peopled with

visions of heaven and hell, was "not born with nimbus and aureole." He could say with the chief Captain, "With a great sum obtained I this freedom." At his own grave cost he entered upon his mission. He was a man of the people, yet at home with the privileged classes. He was loyal to the Church, which he persisted in beholding in its evangelical ideal, while impatient with the actual faltering reality. He was a poet-prophet, no mere founder of an order. He claimed from the Papacy the privilege of owning nothing, which proved to be more than the Roman Curia could grant. The poverty he sought and sang was not a disability but a power,—the bird's careless freedom on its bough, the flower's fragrant joy in the sunshine. The religion of the time could conceive of no such glad liberty. It brooded over its own soul, and sadly shrivelled from inaction. It tried to love God without serving man, and found in a God so loved a Moloch, stern and awful. St. Francis caught the secret of Jesus. He gave himself to the right hand and the left, gave his best to the neediest. His aim was to awaken love by loving, and transform character through self-consecration. It was an innocent, a beneficent, a Christlike aim. Such, however, was the unripeness of the time that his work was wrested from his hands and warped from his purpose. It was an effort after an ideal even now unattained, for while "the Revolution made us all kings, neither the Revolution nor the Reformation was able to make us all priests." That is the task that lies before the leader of souls to-day, and M. Sabatier has bravely forwarded it.

C. A. L. RICHARDS.

#### A LIBRARY OF HISTORY.\*

To the present writer, as doubtless to most literary workers, the need of an encyclopædia of purely historical information has long been apparent; and he once began, in a somewhat desultory way, to collate material for a work of that nature. He proceeded far enough to learn something of the amount of labor involved in such a work, and thus to appreciate the extent of this labor when performed by another. A cursory glance at the first two volumes of

\* HISTORY FOR READY REFERENCE, from the best Historians, Biographers, and Specialists. By J. N. Larned. With numerous historical maps from original studies, and drawings by Alan C. Reiley. In five volumes. Sold only by subscription. Volume I., A to Elba. Volume II., Eldo to Grea. Springfield, Mass.: The C. A. Nichols Co.



Mr. J. N. Larned's "History for Ready Reference and Topical Reading" is sufficient to discover that they represent years of patient labor and exhaustive study. That Mr. Larned is President of the American Library Association and Superintendent of the Buffalo Public Library implies that he has had unsurpassed facilities for carrying out to a satisfactory conclusion his conception of a cyclopædia and index of history. The work is not a mere dictionary of dates. It recognizes history as embracing far more than chronology or narratives of events. In its preparation the entire field of historical literature has been laid under contribution. The articles are composed of extracts from recognized historical experts, to whom due credit is given. References are freely given by which the study of the various topics can be still further extended. Abundant opportunity is found to judge of the editor's discriminating judgment and critical skill in an examination of the following important articles in the first two volumes, ranging from twenty to two hundred pages in length: America; American Aborigines; Athens; Austria; Balkan and Danubian States; Barbary States; Canada; China; Christianity (down to the tenth century); Education; Egypt; England; Florence; France; and Germany. The editor's only original contribution to either of these volumes is a historical review of Europe, covering seventy-four pages. This is sufficient, however, to illustrate his ability to handle lucidly a complex subject.

It is difficult to give in brief space a clear idea of the comprehensiveness of the work. But it is partially indicated by the fact that, the above-named important papers being set aside, each volume contains about eight hundred subjects fully treated, though in length varying from a single paragraph to several pages; and about twenty-four hundred titles introduced as cross references. Biographical and geographical names are thus treated. The wide scope of the work is further indicated by its treatment of such subjects as Education (an important review of the history of education brought down to include the University Extension movement), Electrical Discovery, Factory Legislation, Debt Legislation, and Civil Service Reform in England and America; by its giving, in extenso, the constitutions of thirteen existing nations, as well as cross references to at least ten others; and by explaining many terms of historical significance (e.g., "Bossism," "Sherman's Bummers," "Contraband," and

"Creole"), for whose origin and meaning future generations will undoubtedly inquire. Apparently the editor is more willing to incur the fault of including too much than too little.

The two volumes now ready are to be followed by three others at intervals of about three months. The paging is continuous throughout the volumes. The work has reached page 1564. The maps, supplied by Alan C. Reiley, are new and valuable.

A. H. NOLL.

#### RECENT STUDIES IN SOCIOLOGY.\*

The table of contents of the "Introduction to the Study of Society," by Professors Small and Vincent, is, to a student of sociology, a most appetizing menu. Here we find discussed, in pure and strong English, the origin and scope of sociology, the natural history of society, social anatomy, physiology, pathology, and psychology. By Descriptive Sociology the authors mean "the organization of all the positive knowledge of man and of society furnished by the sciences and sub-sciences now designated or included under the titles Biology, Anthropology, Psychology, Ethnology, Demography, History, Political and Economic Science, and Ethics." By Statical Sociology is meant "a qualitative and approximate account of the society which ought to be. Social Statics is, in brief, social ethics." It is declared that a distinction should be made, in the interest of clearness of thought and of practical efficiency, between Statical and Dynamic Sociology. This last "proceeds to investigate means of employing all the available forces of society in the interest of the largest human welfare." The present volume does not attempt to go beyond Descriptive Sociology. It is a "laboratory guide" for sociological observation and investigation. It directs attention upon significant facts and to the essential relations

\* AN INTRODUCTION TO THE STUDY OF SOCIETY. By A. W. Small and G. E. Vincent. New York: American Book Company.

A TRAVELER FROM ALTHELIA. By W. D. Howells. New York: Harper & Brothers.

SOCIAL EVOLUTION. By Benjamin Kidd. New York: Macmillan & Co.

THE AGED POOR IN ENGLAND AND WALES. By Charles Booth. New York: Macmillan & Co.

THE THEORY OF SOCIOLOGY. By Franklin H. Giddings. Philadelphia: American Academy of Political and Social Science.

RANDOM ROAMINGS. By Augustus Jessopp. New York: G. P. Putnam's Sons.

THE ENGLISH PEASANT. By Richard Heath. London: T. Fisher Unwin.

THE UNEMPLOYED. By Geoffrey Drage. New York: Macmillan & Co.

SOCIAL REFORM AND THE CHURCH. By John R. Commons. New York: T. Y. Crowell & Co.

HANDBOOK OF SOCIOLOGICAL INFORMATION WITH SPECIAL REFERENCE TO NEW YORK CITY. By W. H. Tolman and W. I. Hull. New York: The City Vigilance League.

of facts to each other. The reading of Book One will require the closest attention of trained students. In Book Two, "The Natural History of a Society," we have an account of the growth of a city from the time a single settler took his homestead on the prairie, through the stages of village and town and the transition stage, to the hour when a highly complex commercial centre comes into existence. Every statement is illustrated by concrete examples. The effort is made to hold attention to social reality, just as in a physical or biological laboratory the teacher seeks to keep the student's eyes fastened upon the matter of investigation. In the later Books the authors return to exposition of social doctrine. Without slavish imitation of Schaffle, we have here the essential elements of his exposition for the first time in intelligible English; but there is original treatment with local illustrations. In this work we have the pioneer text-book for college classes and beginners in sociology. It does not claim to offer contributions to the science, and yet so clear an exposition of so complicated a subject may legitimately be regarded as an actual addition to the discussion. The chapter on the scope of sociology will provoke a debate which will promote the settlement of the vexed question of the place of sociology in the circle of the sciences and in a course of study.

The romance of Mr. Howells, "A Traveler from Altruria," belongs in the same general category with Plato's "Republic," More's "Utopia," Campanella's "City of the Sun," and Bellamy's "Looking Backward." Every man creates for himself a picture of a future perfect society in his imagination, but once in many years some poetic mind embodies the vision in a description. No harm is done, so long as the dream is not seriously regarded as a working programme to be carried out in details. Fortunately these visions are contradictory, and one illusion corrects another. This prophetic spirit, hovering over those who toil along the dusty way of pain-bought progress, cheers the pilgrims and keeps up heart-courage for the journey and the strife. This seems to be the social function of those who write novels and romances. The humiliating contrast between our own ideals and conduct awakens the conscience and sets us upon immediate correction of obvious evils. Mr. Howells's Altrurian traveller leaves us angry at his rebukes, but reflecting on our deeds. Not in vain has he visited this green earth; not in cruelty and wrath has he rudely shocked our apathetic complacency.

In Mr. Benjamin Kidd's "Social Evolution" we have a work whose popular form, earnest spirit, and bristling paradox insure a wide reading. Buckle taught that the intellectual factor is dominant in social progress, and that morality is stationary. Draper represented that religion, as embodied in the Church, was the foe of advance. Marx and many other socialists look to materialistic and economic interests for their revolutionary forces. Here is a writer who regards the intellectual factor as a sub-

ordinate element, religion as the mainspring. But the teachers of religion must beware of the Greeks who bring such gifts, for religion is not "rational," it is distinctly "irrational." The doctrine is so startling that it must be stated in the author's own words (pp. 185-186):

"The most essential conclusions to which we have been led . . . are as follows. First, that the process of social development which has been taking place, and which is still in progress in our Western civilization, is not the product of the intellect, but that the motive force behind it has had its seat and origin in that fund of altruistic feeling with which our civilization has become equipped. Second, that this altruistic development, and the deepening and softening of character which has accompanied it, are the direct and peculiar product of the religious system on which our civilization is founded. Third, that to science the significance of the resulting process of social evolution, in which all the people are being slowly brought into the rivalry of existence on equal conditions, consists in the single fact that this rivalry has tended to be thereby raised to the highest degree of efficiency as a cause of progress it has ever attained. The peoples affected by the process have been thereby worked up to a state of social efficiency which has given them preponderating advantages in the struggle for existence with other sections of the race. . . . The intellect continues to be a most important factor in enabling the system to which the individual belongs to maintain its place in the rivalry of life; but it is no longer the prime factor."

These positions will not be read without strong protests. The author emphasizes the radical and inevitable conflict between social and individual interests. But the other side of social progress is slightly treated: the increase in numbers and satisfactions in society as it exists; the improved condition even of paupers and criminals; and the fact that all this advance is due to that social order which gives security to the weak. It is not altogether "irrational" for the strong and rich to serve the commonwealth, since in its prosperity alone they are prosperous. And as for the weakest members of society, they owe existence itself to this progress. Other questions naturally arise. Will society continue to obey an "irrational" impulse? If the sanction of an order cannot be found in human life itself, whence can it originate? Is it a wise use of language to call that alone "rational" conduct which secures the immediate individual satisfaction? Was the death of Socrates "irrational"? Was the heroism of those who fell at Gettysburg insane? Can there be a permanent conflict between reason and conscience, intellect and altruism? Many such problems and paradoxes will present themselves to the reader of this interesting and suggestive book.

Mr. Charles Booth gives the world another monumental study of the depressed classes, in a work entitled "The Aged Poor in England and Wales." The object of this book is "to make more possible and profitable a study of the six hundred and forty-eight separate lessons in administration which the conduct of the Poor Law Unions of England and

Wales affords." We have here something more than a careful and complete description of facts. The method of collecting the material is very instructive. The causal relations between the facts of dependence in old age and the domestic, economic, educational and ecclesiastical conditions are distinctly brought out. The various results of the diverse methods of administration are disclosed and tabulated. The book is more than a political study, more than an economic study; it is a social study. The entire social system, so far as it bears on the problem of the aged poor, is analyzed, and its working explained by reference to fundamental and universal social forces. It is a truly sociological method, fruitful and comprehensive. Mr. Booth is a business man who has the outlook of the man of science. He gives means and time to the pursuit of social inquiries. We stand in need of such men in this country. If our National Conference of Charities and Corrections could secure the services of such a man its lame and imperfect inquiries into the facts of out-door relief could in a few years be set forward to satisfactory condition. A few illustrations of results may be set down. Taking a census of a single day in 1892:

"While only 5 per cent. of the population are paupers, taking all ages together, and not half of that proportion taking the active years of life alone, the rate is about 10 per cent. between 60 and 65, 20 per cent. between 65 and 70, 30 per cent. between 70 and 75, and not much less than 40 per cent. over 75."

These figures would be confirmed by the similar inquiry of Dr. Victor Böhmert in seventy-seven German cities. To see the full force of such statistics we must separate the "working classes" from others, and then we find that amongst these and small traders "the rate of pauperism for all over 65 is not less than 40 to 45 per cent." That means that nearly half the working people of England must look forward to public support if they reach old age. It is such facts as these which demand some better method of providing for the last years of life than any hitherto discovered.

Professor Giddings, whose transfer to the chair of Sociology in Columbia College marks distinct progress in the new study, gives us, in his work on "The Theory of Sociology," a brief sketch of "the theoretical positions that will be more fully described and defended in a work on the Principles of Sociology, which is now well advanced towards completion." This treatise, which embodies the substance of previous publications, discusses the sociological idea, the promise, problems, and method of sociology. It is of exceeding interest to all students who are seeking to define the field of sociological investigation.

In "Random Roamings," by the Rev. Augustus Jessopp, we have the leisurely description of a cultivated Anglican clergyman who finds time to investigate the archæology, history, and contemporary conditions of rural England. The aristocratic clergy-

man's point of view is by no means concealed in the chapters on "A Scheme for Clergy Pensions" and "Something about Village Almshouses." He feels like patronizing the poor, and is not sanguine about free schools.

"The English Peasant," by Mr. Richard Heath, is a book of a different kind, written by a man with the descriptive powers of an artist and the sympathies of a modern layman, deeply religious but not sectarian. The author has travelled on foot over much of England, and delivers the testimony of an eye-witness. He can appreciate the value of free schools, of agricultural trades-unions, of voluntary efforts of church and chapel, of kindly patronage of rich squires, and of the narrow and fanatical, but morally earnest, denominational preachers.

The able Secretary of the English Labor Commission gives the public in a volume of 277 pages a complete survey of contemporary schemes, British and Continental, for caring for the unemployed. The services of trades unions, labor bureaus, newspapers, labor colonies, municipal agencies, and many associations, are here described and their relative values weighed. The book should be read by those who will this winter have to face the problems of want in our cities.

Professor John R. Commons has collected several papers on the relation of the church to social reforms into a neat volume, which he entitles "Social Reform and the Church." He urges that the mighty emotional forces of religion should be utilized for the amelioration of human life on this planet. Pauperism, politics, temperance movements, municipal monopolies, and proportional representation are discussed from this standpoint.

The "Handbook of Sociological Information" prepared by the City Vigilance League of New York will furnish a convenient list of books and articles, and accounts of typical beneficent institutions in the metropolis. In preparing the bibliography, the editors have sought the assistance of specialists in many lines of investigation and experience. It is not intended to be a complete bibliography, but a selected list for immediate use of busy social leaders.

The works here noticed are typical of the various methods by which the study of society is to be advanced. We need the broad study of fundamental principles revealed in historical investigation, the minute study of contemporary facts in a limited field, and even the inspiring ideals of romance. It is important to determine the limits of each special social science, and the theory of the relation of science to art. It is also essential to progress that all the conscious and unconscious experiments of society be investigated and their results revealed. This investigation may yield a fragmentary product and yet be conducted by a scientific method. It is sometimes objected to sociology that its ability to direct social action falls far short of completeness. But this is true of each special social science, even of



those whose simple character made an earlier development possible. Sociological literature shows the effort to consider all the facts of all classes, an attempt at coördination of all factors in thought and in practical action. Most of the works here examined are "sociological" only so far as they supply fragments of raw material for scientific treatment.

C. R. HENDERSON.

#### EXTREMES OF FAITH.\*

Mr. Knox Little's treatise on Sacerdotalism is a book chiefly fitted to interest those in the Church of England who are striving to maintain and restore its current beliefs and usages, and those who would subject them to the modification of advancing thought. The controversy lies in a single Church between a conservative and a radical or reformatory tendency. The interest of the book, outside of this narrow relation, is in leading the liberal mind to a more cheerful recognition of the great variety of ways in which a true spiritual development is open to men. The book is very positive and exact in its belief, and yet one feels that this force of assertion and precision of method simply express the idiosyncrasies of a certain class of minds—idiosyncrasies which we do well to respect, and well to disregard. The author is a warm advocate of sacerdotalism. "I, my dear friend, as you know, am a sacerdotalist from head to heel. It is difficult for me to understand how a Christian can be anything else" (page 2). Some of the points included in sacerdotalism are given in the preface: "There are *objective* truths which must never be forgotten—the fact of the visible church, the truth of a spiritual *succession* of the ministry, the *necessary* office of bishops, the *real* functions of the priesthood, the *effectual* force of sacraments, the *practical* value of the penitential system" (p. x.). The book is made up of four letters on Confession and Absolution; Fasting, Communion and Eucharistic Worship; the Real Presence and the Eucharistic Sacrifice; the Apostolic Ministry. As the volume is drawn out by the presence in the Church of England of a strong tendency to regard these beliefs as outworn, it is necessarily controversial. This contention is but a small portion of that universal conflict which lies between the

old and the new. The more coherent and consistent temper may be found with those who maintain the old, but the more profoundly penetrative and constructive thought is with those who see and seek the new. The reader will find in the volume an earnest and comparatively compact statement of the attitude of those who cling to the old, walk in it, and live by it. The defense is essentially that of the more conservative branch of the Tractarians,—that the Thirty-nine Articles are directed against the abuses, not the uses, of the earlier forms of belief.

There is a very striking contrast between the attitude of mind indicated in this volume, and that which gave rise to the one on "The Meaning and the Method of Life." The author of "Sacerdotalism" adheres tenaciously—many would say servilely—to the positions in faith which have long been held. The author of "The Meaning and Method of Life" goes forth quite by himself, and in a path in which very few are likely to follow him. A discrepancy so wide as this seems to reflect discredit on human faculties. Reason is not nearly so dominant—oftentimes least dominant, when thought to be most dominant—in the action of mind as the forms of discussion seem to imply. We fling and catch the ball in groups, but each group has its own ball and its own game. "The Meaning and the Method of Life" is a book not easily read, nor will it reward most minds for the labor. The author regards matter as eternal and of infinite extension. It makes no revelation of any supreme intelligence. Life, personified as a single energetic and intelligent agent, is in contention with these physical conditions, and slowly subjects them to itself. This often baffled but steadily conquering intelligence is God, whose struggles and victories we share. "The God we see daily at work all over the globe is primarily and essentially *Life*" (p. 15). The difficulties and ills and blessings of the world lie along the pathway of this slow evolution of life. Here is found the promise of victory. These ideas are capable in their treatment of much poetry and pathos, and these the author liberally bestows on them. His convictions are as positive as if half the human race stood by his side. Many of the principles by whose aid he so boldly interprets the world are sound, but he grades the facts to them rather than ascends and descends by means of them, and winds in and out in fellowship with the infinitely variable things about him.

The third volume in our list, "The Question of Unity," is made up of an expression of opinion by leading men, chiefly in the Presbyterian, Congregational, Episcopal, and Baptist churches, concerning Christian Unity. These opinions were called out by a paper of Dr. Shield on the Historic Episcopate—a discussion of a possible unity of churches on the basis of the Chicago-Lambeth Articles. The writers agree quite generally, both as to the great desirability, and also as to the present impossibility, of Church Unity. The trouble would seem to be

\*SACERDOTALISM. By W. J. Knox Little, M.A. New York: Longmans, Green, & Co.

THE MEANING AND THE METHOD OF LIFE. By George M. Gould, A.M., M.D. New York: G. P. Putnam's Sons.

THE QUESTION OF UNITY. Edited by Amory H. Bradford, D.D. New York: The Christian Literature Co.

AN HISTORICAL SKETCH OF THE UNITARIAN MOVEMENT since the Reformation. By Joseph Henry Allen, D.D. New York: The Christian Literature Co.

THE APOSTOLIC AGE OF THE CHRISTIAN CHURCH. By Carl Von Weizsäcker. Translated by James Millar, B.D. New York: G. P. Putnam's Sons.

THE NATURAL HISTORY OF THE CHRISTIAN RELIGION. By William Mackintosh, M.A., D.D. New York: Macmillan & Co.



that the notion of Church Unity, secured on the basis of a creed narrowed and sifted in its terms, is embarrassed by precisely the same difficulty which has given rise to existing divisions—to wit, attaching too much relative importance to the intellectual formulæ of faith. A unity restored by a new formula, a unity resting on a formula, is of very secondary moment. The intellectual discussions and dissensions of the past have played a part in the development of Christian thought. They cannot be wiped out. Farther consideration is as likely to extend and deepen divisions as to efface them. The evil does not lie in these discrepancies of thought, but in the false position given to them. Unity is before the Church, not behind it. It is to be found in its action, in the objects it pursues, and not in its speculations. Of the papers in this volume, Dr. Ecob's seems to us the most faithful and just. He discards a unity of creeds, and counsels a unity of effort. Those who urge a formal unity in faith, will find that they are simply reviving old conflicts; blowing the ashes off the burning embers.

Our fourth volume is "An Historical Sketch of the Unitarian Movement." Unitarianism stands, and has stood from its origin, quite as much for a movement as for a faith. It has not so much expressed a new type of faith, of belief, as a disposition to secure a new liberty—changeable and personal terms in belief. It has at no time been able to restrain its own movement, and settle down in firm outlines of faith. Many would regard this incapacity to say anything final, as its weakness; others, more justly, would accept it as its chief excellence. This characteristic of free movement gives to its history wide affiliations and a less definite outline. The work before us is a comprehensive and concise tracing of that movement of which modern Unitarianism is the most distinct expression. Wherever the correction of reason begins to find its way freely in Christian faith, elements allied to Unitarianism make their appearance. The history is thoroughly interesting, and the more so in its later portions as dealing with events with which the author has been personally familiar. It will give pleasure and instruction to all who look on this gain of thoughtfulness in religion as truly regenerative.

"The Apostolic Age" is the product of liberal, earnest, thoughtful scholarship. After a brief discussion of the Resurrection and the first collective action of the Church, it dwells chiefly on the Apostle Paul, his calling, his theology, and the churches founded by him. As the work emanates from a very independent and therefore self-confident mind, it needs to be read with something like the same breadth of view and freedom of interpretation. Studied in this temper, it is well fitted to give clearness, accuracy, and mastery to our apprehension of the apostolic age. As we cease to accept an authoritative and conventional rendering of the Biblical narrative—whose wise study must give us almost exclusively our knowledge of the facts in the early

history of the Church—we must put in its place the mutual correction of many considerations, and the reciprocal outlook of diverse minds. If we fail of this, we shall find ourselves substituting for the somewhat blind consensus of the Church the impressions which happen to have come uppermost in a single person. The volume is not so much argumentative as presentative, and is liable, in its positive and confident movement, which has the advantage of directness and simplicity, to sweep along unduly those of less scope of knowledge. As a thoughtful book, it calls for a thoughtful handling. The style is somewhat obscure.

The author of "The Natural History of the Christian Religion" expresses his purpose and method very distinctly:

"In few words, let it here be said, summarily, that the negative or 'destructive' criticism which we propose to direct against orthodox Christianity is based on the anti-supernatural view of the divine government, and that our positive but undogmatic construction of Christianity is based on the teaching of Jesus. In this section, we shall seek to define and to defend the anti-supernatural view, and to draw the inferences in regard to dogma which seem to flow from it. In several of the following sections we shall seek to show that the doctrine of Jesus is the doctrine of the absolute religion, or of that form of religion which answers to the religious idea; and, also, that the path by which Jesus was led to his great discovery was by the way of historical development. In the remaining sections, we shall endeavor to trace the steps by which the dogma in its canonical form grew up out of the doctrine and the life of Jesus" (p. 19).

This purpose is pursued very fully. There is nothing to object either to the intention or spirit of the work. The labor is undertaken in behalf of truth as the author conceives it, and is carried forward in an earnest, and also, so far as the conditions of the effort will allow, in a constructive temper. It is by no means made up of simply destructive criticism. Those who share the author's disbelief in the supernatural will be likely to find in the book much that will strengthen them. It proceeds on the ground, not only that miracles do not, but that they cannot, happen. It is sustained throughout by the assumption that the instruction of science is complete and final on this point. So strong an *à priori* position—*à priori* in reference to most of the grounds and proofs of faith—must necessarily close the mind to the considerations which sustain the supernatural. If science, with explicit proof, precludes the supernatural, there is an end. There is much antecedent work which needs to be well done before this book can fairly enter on its undertaking. We need to know what we mean by science,—the breadth of the ground covered by it, the nature and force of its affirmations touching the natural and supernatural. We need to know exactly what we mean by the supernatural, and the relation of the miracle to it. The connection of the miracle, in the form in which we either accept it or reject it, with the physical and spiritual mechanism of the world, must also be dis-

tinely put. If we assume it to be an arbitrary *ad-extra* act, we have thrown it out in advance. What we mean by philosophy as contrasted with science, and what it has to say as to the ultimate terms of the universe, must also be present with us. These inquiries, which are preliminary to most of what the author has written, will, we believe, entirely turn his position, and leave it untenable. A strictly and exclusively natural world is unmanageable to thought. Reason, in its own supernatural relations, must be saved in order that the world, as a product of thought, may remain to us. Fatalism is a gulf in which all things finally go down. Ideas involved in the above points are treated briefly in the second chapter. As they are, however, so fundamental as to determine the value of most that is to follow, they demand a much more searching presentation. The governing power of the universe must—so it seems to us—be at once natural and supernatural. The two elements must hold each other in equal, even, constant interpoise. The author destroys the truly greater notion by swinging the world forcefully over to the side of physical law; as if the physical world could stand by itself, or hold in itself its own tendencies. The author's contention is chiefly successful as directed against a crass notion of the supernatural. The work is able, candid, and instructive; one that calls out much assent and dissent.

These books collectively indicate how wide are the yet unexplored fields of spiritual thought, and the very diverse conclusions, therefore, which must still crown our quests. We are very slow to accept our wealth as wealth, and tear it into fragments in our analysis of it.

JOHN BASCOM.

#### BRIEFS ON NEW BOOKS.

*Macpherson and the Ossianic poetry.*

While the Ossian problem has proved much knottier than the Rowley problem, competent critics, on both sides of the Tay, have pretty generally put down "Ossian" Macpherson as an impostor. Some of them, zealous for the honor of literature, have even regretted that Dr. Johnson's oak twig, "six feet long, with a knob as big as an orange," was not put to its intended use. The case, however, is admittedly one in which there is still, to quote Sancho Panza, "a great deal to be said on both sides." We do not ourselves believe that Macpherson was *all* impostor, and that his work was, as his harsher critics allege, a mere patchwork of plagiarisms and forgeries. The first Ossianic fragments, the ones shown by Macpherson to "Douglas" Home in 1759, and published in 1760, were probably actual translations from Gaelic originals of considerable antiquity; and it was in all likelihood the prodigious and unexpected vogue of these early pieces, backed by the patriotic importunities of the Edinburgh *literati*, that started the ambitious tutor on his career of de-

ception. While Macpherson in his longer poems flagrantly abused the poet's and the translator's license, inserting long passages of his own, supplying chasms, and omitting and shortening incidents, there can now be little doubt that even these poems have a basis, however frail, of genuineness. Later researches—notably those of the Highland Society's committee in 1805, and of Dr. Waddell in 1875—tend to show that the "epic" ("foolishly so called," as Gray properly said) of "Fingal" consists largely of fragments and episodes for which there were authentic originals. Macpherson's ascription, however, of his originals to a Gaelic bard of the third century seems, aside from its antecedent incredibility, fairly thrown out of court by the verdict of the best Gaelic scholars, that the language of Ossian is a modern and mutilated form of Erse that did not exist five hundred years ago. Caledonian faith, however, where Caledonian honor is concerned, is strong; and it may be that there are still, as even Mr. Gosse admits, "some persons north of the Tay who indulge the pleasing supposition that Fingal fought and Ossian sang." It has remained for Mr. Bailey Saunders, the author of a comely volume entitled "The Life and Letters of James Macpherson" (Macmillan), to give a full biographical account of the translator (or fabricator, if the reader please) of the "misty songs of Ullin," and to review the whole controversy in a really critical and liberal spirit. The facts of Macpherson's life, hitherto vaguely known, really form, or should form, an important factor in the dispute; for, as Mr. Saunders justly observes, the question of authenticity largely turns on his actual proceedings, and his personal character and attainments. In the present volume, which is in itself an altogether charming piece of biography, the reader will find an exhaustive account of Macpherson, and of the controversy of which he was the central figure. A number of extracts from the Ossianic poems are given, and there is a fine portrait, after Romney, of Macpherson.

*A help to the student of Herbert Spencer.*

We take pleasure in calling attention to Professor William Henry Hudson's compact "Introduction to the Philosophy of Herbert Spencer" (Appleton). The need of a simplified outline-map of Mr. Spencer's complex system has often occurred to us, and Professor Hudson is the first, we think, to meet it satisfactorily. No better book could be placed in the hands of the tyro about to face the difficulties of the Synthetic Philosophy, nor can we point to one more likely to prevent him turning back disheartened before his unsentimental journey is fairly begun. Professor Hudson has not attempted an exhaustive or a critical exposition; still less does he hold out to the student any illusory hopes that his book is a royal road that does away with the need of a first-hand study of Mr. Spencer himself, or even renders such first-hand study a light and easy task. Still, he modestly claims, "something may be done to smooth the way for untrained and un-

wary feet," and to make the approach to the Synthetic Philosophy "less thorny and toilsome than it would otherwise be." The beginner may be helped to a general conception of Mr. Spencer's ground-idea, and to a knowledge of its genetic history; and he may be shown its relation to current intellectual tendencies, and its influence upon current practical problems. It is fair to say that Professor Hudson, unlike too many expositors, performs rather more than he promises. Possessed of a clear and agreeable style, he has succeeded admirably, where feasible, in smoothing the asperities, without losing the sense, of the Derby philosopher's rather alarming phrase and terminology; and he has added, moreover, a good deal in the way of citation and original comment and illustration, that will commend his book to more advanced Spencerians. Of the lighter citations, it is worth while to note in passing Goldwin Smith's pregnant witticism on the world-famous formula of evolution—a point where, in the matter of style at least, Mr. Spencer may fairly claim to have out-Kanted Kant himself. "The universe," observed Mr. Smith, "must have heaved a sigh of relief when this explanation of her processes was given to an astonished world through the cerebration of a distinguished thinker." Perhaps Mr. Smith, like some others, thinks the reduction of the phenomena of the universe to a single dynamic principle more satisfactory as a proof of Mr. Spencer's powers of generalization than as a solution *qua* solution. Professor Hudson discusses in separate chapters "Spencer's Earlier Work," "The Synthetic Philosophy," "The Spencerian Sociology" (considered chiefly in its logical connection with the general scheme), "The Ethical System," and "The Religious Aspects of the Synthetic Philosophy." A chronological list of Mr. Spencer's works is appended, and there is a biographical sketch that should prove specially welcome to American readers.

*The Savoy operas and their authors.*

Few in their generation have added more to "the world's stock of harmless pleasures" than those cheery inseparables, Messrs. Gilbert and Sullivan; and we are glad to find their lives and performances so well chronicled in Mr. Percy Fitzgerald's "The Gilbert and Sullivan Operas" (Lippincott). The book is not too big, and it gives what most readers will ask of it. Mr. Fitzgerald has collected about everything worth knowing of the Savoy operas, authors, and players, and his book is a pretty and acceptable *souvenir* of the days when "Patience" and "Pinafore" were sung, quoted, whistled, and barrel-organed from unique popularity into relative disuse. A separate chapter is given to the history and analysis of each opera, and criticism, musical and dramatic, is duly mingled with quotation and stage gossip and anecdote. Mr. Fitzgerald's abilities as a dramatic writer are well known. He clearly explains the *rationale* of the Gilbertian play, and pays a just tribute to the genuine quality of Mr. Sullivan's music—really good music in its way, crisp,

spontaneous, wholesome, and seldom savoring of the "Varieties" and the *Café Chantant*. It is amusing to learn that the early bent of the composer of "Little Buttercup" was strongly in the direction of oratorio. There are many illustrations, most of them portraits of well-known Savoy Theatians in favorite rôles.

*More numbers of the Book of the Fair.*

"The Book of the Fair" (Baneroff Co.), which we have more than once had occasion to commend, is making rapid progress. Parts twelve to sixteen, inclusive, are now issued, leaving but nine more to complete the work. The first of these five parts concludes the description of the Agricultural, Horticultural, and Forestry exhibits, and starts the chapter on "Mines, Mining, and Metallurgy." This subject is concluded in the second part, and the Fisheries Building is taken up. Some of the plates well illustrate the characteristic and genial decoration of that charming structure. In the third of these parts comes the Transportation Building, with its locomotives, palace cars, and other objects of interest. A fine plate of the Viking Ship occurs in this connection. The Columbus Caravels, the U. S. Battleship, and the Moving Sidewalk also find illustration here. The subject of Transportation is thus carried through the fourth part and into the fifth, where it finally gives place to "The Live Stock Department." Many fine portraits of horses, sheep, and cattle accompany this chapter. Anthropology is next taken up, and there the tale ends for the present. The plates that go with these chapters are, we need hardly repeat, exceptionally fine examples of photographic process, and the selection of subjects is admirably judicious and comprehensive. We shall await with interest the concluding instalments of this praiseworthy publication.

*Books about Nature.*

The changing seasons, the birds, the flowers, the trees, sea and shore, are themes which never fail to inspire the pen of the true nature-lover. A dainty little volume of short papers on such themes, by Miss Mabel Osgood Wright, comes with the title "The Friendship of Nature" (Macmillan). The writer has a sympathetic eye and touch for every face that nature wears in her New England home. Beginning with "A New England May-Day" and "When Orchards Bloom," these graceful sketches reflect the changing aspects of the blooming and the waning year, and convince us that the author, though writing prose, is a true poet in the Emersonian sense, namely, in the power to see the miraculous in the common.—From the same publishers comes another delightful book with nature for a theme, but with considerable of the human interest added, "The Garden that I Love," by Mr. Alfred Austin. Poet, story-teller, and gentle humorist, as Mr. Austin has frequently shown himself to be, he shines in all three characters in this volume. A brother and a sister in an old English country-house, with their guests—the "Poet," who recites dainty verses, and



"Lamia," a brilliant young woman with a rich contralto voice, who sings them — are the personages in this setting of "The Garden," where from May to November all is light and bloom and fragrance. The charm of the text is increased by the illustrations, which are many and choice.

*New French  
reading-books.*

"Select Specimens of the Great French Writers in the 17th, 18th, and 19th Centuries," edited by M. G. E. Fasnacht (Macmillan), is one of the best French reading-books with which we are acquainted. It has the great merit of being large enough to present extracts of considerable length, and to allow the teacher wide latitude in its use. The selections are all from the "Great Writers who tower head and shoulders above their contemporaries." With each writer appears a selection of "appreciations" from the best French critics, and the whole is preceded by a historical sketch of French literature, abridged from MM. Vinet and Faguet. There are nearly six hundred pages of rather small type.—A much smaller reading-book, intended for beginners, is Mr. A. N. Van Daell's "Introduction to French Authors" (Ginn). It includes simple pieces in prose and verse from nineteenth century writers, a *resumé* of French history, based upon a book by M. Laviase, and a sketch of the government of the present Republic. There is also a vocabulary, so that the book may be used before the dictionary purchasing stage has been reached.

#### BRIEFER MENTION.

Dr. John T. Prince is the author of a new system of "Arithmetic by Grades" (Ginn), which is differentiated into a "Teachers' Manual" and eight booklets for the uses of the pupil, corresponding to the accepted grading of lower school work. The special features of the system, besides the above differentiation, are a careful gradation of work, frequent reviews, a great amount and variety of oral work and problems, and the practical character of most of the examples. The books for the seventh and eighth grades introduce a small amount of elementary work in algebra and geometry, a particularly praiseworthy feature of the series.

"A Laboratory Manual of Physics and Applied Electricity," edited by Professor Edward L. Nichols, is to consist of two volumes, the first of which is now published (Macmillan). The sub-title of this instalment is a "Junior Course in General Physics," and it is the work of Messrs. Ernest Merritt and Frederick J. Rogers. All the persons named are teachers at Cornell University. This first volume, intended for beginners (in the college sense) gives explicit directions for work, together with demonstrations and occasional elementary statements of principles. The forthcoming volume will take more for granted. The use of this work presupposes some knowledge of physical principles, as well as of analytical geometry and the calculus.

"The Memoirs of Edmund Ludlow, Lieutenant-General of the Horse in the Army of the Commonwealth of

England, 1625-1672," edited by Mr. C. H. Firth, comes to us in two volumes, with the beautiful typography of the Oxford Clarendon Press (Macmillan). Ludlow's "Memoirs" were first published in 1698-9. The title-page of the original edition pretends that the work was printed at Vevay, in Switzerland, but this pretence is disproved by contemporary evidence. They have been several times reprinted—in 1721, 1751, 1771, and 1807. "The justification of the present edition lies in the fact that it is the first to restore a number of passages suppressed by Ludlow's editor, and the first containing critical and explanatory notes, and adding the letters of Ludlow."

#### ANNOUNCEMENTS OF FALL BOOKS.

Following our annual custom, we give herewith a list of the books that are announced for publication in this country during the present season. The publishers have responded freely and promptly to our requests for information, and probably few if any important omissions will be found. The avalanche of material has been sifted and the list of titles classified and arranged with the greatest care; and though errors in such work are of course inevitable, it is believed that these are insignificant, and due to meagre or misleading information. The books in the list are presumably all new books — new editions not being included unless having new form or matter. The fulness and comparative excellence of the list are matters for general congratulation, and some comments upon its more interesting features may be found in the leading editorial article of this issue.

#### HISTORY.

- Continental History, a series including: France Under the Regency, by James Breck Perkins; The Eve of the French Revolution, by E. J. Lowell; The First Napoleon, by John C. Ropes; The Dawn of Italian Independence, by William R. Thayer (2 vols.); The Reconstruction of Europe, by Harold Murdock; per vol., \$2; the set, boxed, \$12.—Side Glimpses from the Colonial Meeting House, by William Root Bliss.—Following the Greek Cross, memories of the Sixth Army Corps, by Gen. T. W. Hyde, with portraits. (Houghton, Mifflin & Co.)
- History of the United States, by E. Benjamin Andrews, D.D., 2 vols.—The Mogul Emperors of Hindostan, by Edward S. Holden, LL.D., illus. (Chas. Scribner's Sons.)
- The Story of the Civil War in America, by John Codman Ropes, 3 vols., illus., with maps, etc., per vol., \$1.50.—Social England, from earliest times to the present day, by various writers, edited by H. D. Traill, D.C.L., 6 vols., \$3.50.—New vols. in the "Story of the Nations" series.—The Story of the Crusades, by T. S. Archer and C. L. Kingsford; The Story of Venice, by Alethea Wiel; each, 1 vol., illus., \$1.50.—The Winning of the West, Vol. III.: The Founding of the Trans-Alleghany Commonwealths, 1784-1790, by Theodore Roosevelt, \$2.50. (G. P. Putnam's Sons.)
- The Marquis de La Fayette in the War of the Revolution, with some account of the attitude of France toward the War of Independence, by Charlemagne Tower, Jr., 2 vols.—Henry of Navarre and the Religious Wars, by Edward T. Blair, profusely illus.—Colonial Days and Dames, by Anne Hollingsworth Wharton, limited edition de luxe. (J. B. Lippincott Co.)
- A History of the United States Navy, Vol. II., 1775 to 1894, by Edgar S. Maelay, A.M., illus., \$3.50. (D. Appleton & Co.)
- Medieval Europe, 800 to 1300 A.D., by Prof. Ephraim Emerton.—A History of Greece, by Prof. P. V. N. Myers. (Ginn & Co.)
- The Jesuit Relations, limited edition, in exact facsimile from originals, 54 vols., per vol., \$2.50. (George P. Humphrey.)



- Short History of English Commerce, by W. Cunningham, D.D.  
 —Stories from English History, by Rev. Alfred J. Church.  
 —The Meaning of History, and other historical pieces, by Frederic Harrison.—Western Europe in the Fifth Century, by E. A. Freeman.—Greek History from its Origin to the Destruction of the Independence of the Greek People, by Adolf Holm, 4 vols.—Handbook of European History, by Arthur Hassall.—The British Fleet, the growth, achievements, and duties of the Navy of the Empire, by Commander Robinson, R. N., illus.—History, Prophecy, and the Monuments, by J. F. McCurdy, Vol. I., To the Fall of Samaria, \$3. (Macmillan & Co.)  
 The French Revolution Tested by the Career of Mirabeau, a series of lectures by Dr. H. Von Holst, 2 vols., with portrait, \$3.50. (Callaghan & Co.)  
 History of Antiquity, by Prof. Max Duncker, in 6 vols., \$30. (Chas. H. Sergel Co.)  
 A History of the Commonwealth and the Protectorate, by Samuel Rawson Gardiner, M.A., Vol. I.—Records of the Infantry Militia Battalions of the County of Southampton, from 1757 to 1894, by Col. G. H. Lloyd-Verney, with portraits, \$10. (Longmans, Green, & Co.)

## BIOGRAPHY AND MEMOIRS.

- Edwin Booth, recollections by his daughter, Edwina Booth Grossmann, with Booth's letters to her and to his friends, illus., \$3. (Century Co.)  
 Lucy Larcom, life, letters, and diary, by Rev. Daniel D. Addison, with portrait.—George William Curtis, by Edward Cary, with portrait, \$1.25.—The Life of Frances Power Cobbe, by herself, illus., 2 vols.—Bishop Andrews, by Rev. R. L. Ottley, with portrait, \$1.—Life and Letters of John Greenleaf Whittier, by Samuel T. Pickard, 2 vols., illus. (Houghton, Mifflin & Co.)  
 Three Score Years and Ten, by W. J. Linton, with portrait, \$2.—Life and Letters of Erasmus, by James Anthony Froude, \$2.50.—William Shakspeare, a study of Elizabethan Literature, by Barrett Wendell, \$2.—The Life of Charles Loring Brace, chiefly told in his own letters, edited by Emma Brace, with portraits. (Chas. Scribner's Sons.)  
 Our Presidents, 1789-1894, by George Bancroft, John Fiske, and others, with portraits on steel and other illustrations. (D. Appleton & Co.)  
 The Life and Correspondence of Rufus King, comprising his letters, speeches, etc., edited by Charles R. King, M.D., 5 vols., Vol. II., \$5.—The Life and Genius of Jacobo Robusti, called Titoretto, by Frank Preston Stearns, illus.—Napoleon, by Alexandre Dumas, trans. by John B. Larnier.—Lives of Twelve Bad Men, original studies of eminent scoundrels, by various hands, edited by Thomas Seecombe, illus. (G. P. Putnam's Sons.)  
 Life of Henry Edward Manning, Cardinal Archbishop of Westminster, by Edmund Sheridan Purcell, 2 vols., illus.—Biographies of Atterbury, Bunyan, Goldsmith, Johnson, and Pitt, by Lord Macaulay, 50 ets.—Life and Letters of R. W. Church, late Dean of St. Paul's.—Life of Sir A. C. Ramsay, by Archibald Geikie, F.R.S., illus.—Life and Art of Joseph Jefferson, together with some account of his ancestry, etc., by William Winter, illus., \$2.25.—Life of Swift, by Henry Craik, C.B., new edition in 2 vols., with portraits.—More Memories of Dean Hole, by the Very Rev. S. Reynolds Hole, \$2.25. (Macmillan & Co.)  
 Napoleon at Home, the daily life of the Emperor at the Tuileries, by Frederic Masson, 2 vols., illus. by de Myrbach.—Napoleon and the Women of his Court, by Frederic Masson, illus.—Around a Throne: Catherine II. of Russia, her friends and favorites, by K. Waliszewski, 2 vols. (J. B. Lippincott Co.)  
 Arthur O'Shaughnessy, his life and work, with selections from his poems; by Louise Chandler Moulton, with portrait, \$1.25. (Stone & Kimball.)  
 Life and Inventions of Thomas A. Edison, by W. K. L. Dickson and Antonia Dickson, with 250 illustrations, \$5.—Famous Leaders Among Men, by Sarah K. Bolton, illus., \$1.50. (T. Y. Crowell & Co.)  
 Memoirs of the Verney Family during the Civil War, compiled by Lady Verney, Vol. III., illus.—Life of Edward Bouvier Pusey, D.D., by Henry Parry Liddon, D.D., edited by Rev. J. O. Johnston, Vol. III. (Longmans, Green, & Co.)  
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## NEW YORK TOPICS.

*New York, September 8, 1894.*

The publication, by Messrs. Dodd, Mead & Co., of a new and handsome edition of Mrs. Trollope's amusing impressions of American life, first issued in 1832, recalls to mind her friendship with an American lady, the writer's ever-youthful grandmother, the late Mrs. Elizabeth C. Kinney. Their acquaintance began at Florence in the early fifties, whither Mrs. Kinney removed with her husband at the expiration of his term as American minister at Victor Emmanuel's court. There they found the Brownings, the Trollopes, Hiram Powers, and a number of other literary and artistic celebrities then resident in Florence. Mrs. Kinney, in addition to her more formal literary work, preserved a record of her Florentine experiences in a journal, portions of which are incorporated in her as yet unpublished autobiography. Various anecdotes, descriptions, and characterizations of the group are given which cannot see the light these many years. There is, however, a lively little passage concerning Mrs. Trollope and her "Domestic Manners of the Americans" which will bear present quotation.

"Mrs. Trollope," says my journal, "is another of these off-hand writers; but certainly, in spite of this, a remarkable one, having published one hundred volumes. What are they? Novels, and they sell! In her first book of travels she served up us Americans with piquant sauce; but we forgive her; for, as her speculations in the West fell to naught, so did the froth of her ill-humor evaporate. Besides, she now [in 1855] affects Americans greatly, as she does cards and other amusements: she finds tongues in green-ones, sermons in grave-ones, and good in every one, i. e., good subjects for pen portraits. The old lady lives freely, and has free means to live on, thanks to her wits, or her industry." At the date I wrote that, Mrs. Trollope was an unbeliever in the Christian religion, and indeed in any future state; had been all her life a materialist. Soon after, as she was nearing 80, her mind became uneasy on religious subjects, and she became convinced of a soul through the doing and teachings of the so-called Spiritualist, Daniel Home."

Almost everyone will now agree with Prof. Harry Thurston Peck, the editor of this edition of Mrs. Trollope's book, that it was written with an honest purpose, and not of malice aforethought, and that its unfavorable survey of our conditions at that time was largely due to the fact that most of the period of her residence here was passed in "a little, raw, backwoods settlement, the Ultima Thule of civilization, among men who drank whiskey, chewed tobacco, and kept their hats on in her parlor, and among women who entered her house uninvited, and who habitually spoke of her as 'the English old woman.'" And yet, her extensive literary labors were all performed after this period.

The death of Mrs. Edward L. Youmans, a "figure of the past" in our own literary circles, has passed almost without comment here. She had been spending the summer as usual at Ridgefield, Conn., and died there on August 29, after a short illness. Some of those who attended her funeral at that place were Prof. John Fiske, Mr. John Bigelow, Mr. Donald G. Mitchell, and Dr. Henry M. Field of the "Evangelist." Among her more intimate friends may be included Dr. Titus Munson Coan, who first met her in his boyhood, when she was the wife of Chief Justice William L. Lee, of the Hawaiian Islands, to which place she sailed, after an extremely romantic courtship, in 1849, and was there married, Mr. Lee having preceded her. Dr. Coan tells me that she was a favorite in the small but

refined and cultivated circle of American and English society at Honolulu, attracting all who knew her by her great social charm and personal vivacity. On the death of Judge Lee, she returned to New York in 1857, and a few years afterward married the late Professor Youmans. As already mentioned in this correspondence, Professor and Mrs. Youmans were for many years prominent in New York literary circles, and their home in the old Haight house was the resort of the group of which Mrs. Anne Lynch Botta was a central figure. Since her husband's death, in 1887, Mrs. Youmans has taken an active part in the affairs of the XIXth Century Club, a social-literary organization for men and women.

Philadelphia ten years ago was, I fear, a byword among Boston and New York writers as a city practically destitute of literary impulse and production. Mr. Boker, Dr. Furness, and Mrs. Davis were then, as two of them are now, active contributors to American scholarship and literature; but there seemed to be no prospect of any succession. It was about this time that a small band of literary enthusiasts, most of them engaged in material occupations, began to assemble and encourage each other in efforts to overcome the existing inertia. Among them were the late Charles Henry Lüders and John A. Henry, S. Decatur Smith, Jr., Francis Howard Williams, Charles Leonard Moore, and two or three others. The first fruits of this literary comradeship were two thin little volumes of verse, "A Duet in Lyrics," by Messrs. Morris and Henry, and "Hallo, My Fancy!" by Messrs. Lüders and Smith. Later on, these gentlemen formed themselves into the Pegasus Club, of which I have written in a former letter. Gradually the impulse extended itself, and besides those mentioned, Miss Repplier, Mr. R. H. Davis, and Mr. Owen Wister have won new laurels for the city which was really the birthplace of American letters.

The text of this little sermon on literary Philadelphia is based on the advance sheets of Mr. Harrison S. Morris's forthcoming volume, "Madonna and Other Poems," to be published by the J. B. Lippincott Company next month. This is the first collective edition of his poems, and contains those which he wishes to preserve in permanent form. There are reminiscences of Keats and Lowell in some of the poems, but they strike original notes in the main, and the volume is marked by a sustained elevation of tone somewhat unusual in first books of poetry. The title piece, "Madonna," which readers of the "Century Magazine" will remember, a fine mediæval ballad entitled "A Garden Quest," "To a Comrade" (John A. Henry), "Winds and Leaves," and sonnets to Homer, Walt Whitman, and Thoreau, may be marked for special notice. There is also a section of landscape verse, in which Mr. Morris excels.

It is announced that Mr. F. Marion Crawford, having acquired a fine piece of property near Hanover, N. H., his wife's birthplace, will shortly erect upon it "a magnificent summer residence" commanding an excellent view of the Connecticut river for miles. He will hereafter spend his summers in this ideal retreat, which is some fifty miles north of Mr. Kipling's home at Brattleboro', and on the opposite side of the river. It is due west of Lake Winnepesaukee, and is a short distance from the Shaker village at Lebanon. I have observed that Mr. Crawford has always asserted his American citizenship, in spite of his foreign birth and residence. The place of his birth cannot well be changed, but he evidently intends to become a resident of his country in fact as well as in theory.

ARTHUR STEDMAN.



## LITERARY NOTES AND MISCELLANY.

The "Revue de Paris" has secured as serials the new novels of MM. Daudet, Bourget, and Halévy. Their respective titles are "Quinze Ans de Mariage," "Une Idylle Tragique," and "Deux Jeunes Filles."

We are glad to learn that Judge Gayarré, the venerable historian of Louisiana, who has been seriously ill during the summer, is now restored to his usual health. Judge Gayarré will be ninety years old on the fifth of next January.

THE DIAL's articles on the Teaching of English in American Colleges and Universities have aroused a hopeful degree of interest in this important subject, and this will be continued by the publication of the articles in book form, by Messrs. D. C. Heath & Co.

Dr. Elliott Cones, who has nearly completed his new edition of "Pike's Expedition," has just returned from a canoe trip of over four hundred miles to the sources of the Mississippi River. He reports finding many important facts and interesting items that will be added to his extensive notes.

We have been awaiting with much interest the arrival in this country of three distinguished English men of letters, Dean Hole, Dr. Conan Doyle, and the Rev. Stopford Brooke, who have all been announced for lectures during the autumn. We now learn that Dr. Brooke has been compelled by illness to postpone his visit. The other two, however, may be expected at an early date, and will appear under the management of the veteran Major Pond. Dr. Doyle will be entertained soon after his arrival by the Twentieth Century Club of Chicago.

In response to frequent inquiries we wish to say that the volume of "Proceedings of the International Congress of Education of the World's Columbian Exposition" may be purchased from Dr. N. A. Calkins, 124 East Eightieth street, New York, for two dollars and fifty cents. We may also mention the fact that the famous "Report of the Committee of Ten" has been republished on behalf of the National Educational Association by the American Book Co., 808 Broadway, New York, from whom it may be had for the nominal price of thirty cents.

Thomas Dunn English, M.D., LL.D., the author of the once popular song "Ben Bolt" (interest in which has recently been revived by Du Maurier's story of "Trilby") still lives in Newark, N. J., and is now completing his second term in Congress. "Ben Bolt" was written in 1843. At the request of many friends, the poet's daughter, Miss Alice English has collected and edited, for publication by private subscription, about 240 of his poems. The volume will be entitled "The Select Poems of Dr. Thomas Dunn English," and will not include the "Battle Lyrics" published by Messrs. Harper & Brothers several years since.

The encouraging prospects of the book trade, shown in the unexpectedly profuse announcements of Fall books in this issue of THE DIAL, are confirmed by a New York publisher, Mr. J. Selwin Tait, who summed up the situation in a recent interview: "I think that publishers generally feel that, accident aside, they have begun a period of prosperity which will last them through the century. The period of depression through which we have passed has not been an unmixed evil for the publishing business, since it has resulted in the clearing out of enormous stocks of standard publications held by

bankrupt concerns, the result of the reckless manufacture of previous years."

The "Athenaeum" states that the slab that is to cover the grave of Robert Browning in Westminster Abbey is almost completed, and will be sent to England quite shortly from Venice. Owing to the limitations of the allotted space, it was not easy for Mr. Barrett Browning to decide upon a design. The gravestone will be of Oriental porphyry, of which the poet was particularly fond. It was difficult to find a piece sufficiently large, but finally Mr. R. B. Browning met with one at Rome. It has been put into a frame of Siena marble, and the whole, though rich, is of the greatest simplicity, and in accordance with what would have been the poet's taste. The inscription will consist of only the name and date of birth, with an English rose at the head and a Florentine lily below.

Mrs. Augusta Webster, the news of whose death was cabled on the sixth of this month, occupied an honorable position among the minor Victorian poets. A daughter of Admiral Davies, and born about 1840, she made her first appearance in literature under the *nom de guerre* of "Cecil Home," publishing two or three novels. Her first volume of poems was the "Dramatic Studies" of 1865, which appeared in her own name. Other volumes of verse were "A Woman Sold and Other Poems" (1866), "Portraits" (1870), "The Auspicious Day" (1872), "Disguises" (1880), and translations of the "Prometheus Bound" of Æschylus and the "Medea" of Euripides. A volume of selections from her poems appeared last year.

The Comte de Paris, who died in exile in London on the eighth of September at the age of fifty-six, belongs rather to politics than to letters, yet Americans should not be forgetful of the fact that he served in the Army of the Potomac as an aide-de-camp of McClellan, and that his "History of the Civil War in America" is one of the most substantial and meritorious accounts of that great subject that have yet been written.

The eighth of this month also brought the sad news that Professor Helmholtz had succumbed to a second stroke of paralysis, just as he was fairly recovering from the first stroke of some weeks ago. Baron Hermann Ludwig Ferdinand von Helmholtz, to give him his full title, was born at Potsdam, August 31, 1821, and had thus completed his seventy-third year. He studied medicine at Berlin, and took his degree in 1842. His dissertation upon the nervous system of the Invertebrata was followed in 1843 by a memoir on Putrefaction, and that by a series of physiological papers. In 1847 he read before a learned society of Berlin his epoch-making paper on "The Conservation of Force." In 1848 he was made an assistant in the Anatomical Museum of Berlin, and in 1849, Professor Extraordinary of Physiology in the University of Königsberg. In 1851 he invented the ophthalmoscope, and began his investigations in electrodynamics. His promotion to a regular professorship in the University followed in 1852, and his inaugural address, upon the subject of sensations and their physical basis, outlined the doctrines which were to be further developed in his great works upon Light and Sound. In 1855 he became a professor at Bonn, and in 1858 at Heidelberg. This latter year also gave the world his great memoir on Vortices. The treatise on Physiological Optics was published in sections between 1856 and 1866, while 1862 was the date of the equally important "Tonempfindungen." In 1871 he went back to Berlin, this

time as Professor of Physics. His last quarter-century was one of untiring activity, and witnessed the production of memoirs too numerous to be here specified. His visit to America last year, and his participation in the Electrical Congress at Chicago, are events fresh in the memory. His name is the greatest in nineteenth-century physical investigation; one of the greatest, also, in mathematics and physiology.

Another German scholar, Heinrich Karl Brugsch, died on the tenth of the month. He was born in 1827 in Berlin. His interest in Egyptology, which remained almost undivided throughout his life, began when he was a student of twenty at the gymnasium. He first visited Egypt in 1853. The following year he became Keeper of the Egyptian Museum at Berlin. Afterwards he became a professor at Göttingen, and in 1869 went to Egypt and succeeded M. Mariette as custodian of the Boulak collections. His works include a widely-read "History of Egypt," and numerous contributions to Egyptian philology, archaeology, and literature.

#### TOPICS IN LEADING PERIODICALS.

September, 1894 (Second List).

Addison, the Humorist. M. O. W. Oliphant. *Century*.  
Agnosticism, The Roots of. James Seth. *New World*.  
Animals, Humanity to. Albert Leffingwell. *Arena*.  
Animism and Teutonic Mythology. *New World*.  
Arctic Temperatures and Exploration. *Popular Science*.  
Barberries. Illus. F. LeRoy Sargent. *Popular Science*.  
Books of the Coming Season. *Dial* (Sept. 16.)  
City School Administration. A. P. Marble. *Educational Rev.*  
City School Playgrounds. Illus. J. A. Riis. *Century*.  
Charities of New York, The. *Social Economist*.  
Chicago Strike of '94, The. W. B. Harte. *Arena*.  
Chinese Music. Mary A. Simms. *Music*.  
Color at the Far North. F. W. Stokes. *Century*.  
Composite Photographs. Illus. McClure's.  
Discipline, Formal. B. A. Hinsdale. *Educational Review*.  
Dredging on the Pacific Coast. *Overland*.  
Dust, The Work of. P. Leonard. *Popular Science*.  
Education, Scientific. H. E. Armstrong. *Pop. Science*.  
English in the Univ' of Penn. F. E. Schelling. *Dial* (Sept. 16.)  
Faith, Extremes of. John Bascom. *Dial* (Sept. 16.)  
Foods in the Year 2000. H. J. W. Dam. *McClure's*.  
German School Excursions. Illus. J. M. Rice. *Century*.  
Gorman Law, The. *Social Economist*.  
History, A Library of. A. H. Noll. *Dial* (Sept. 16.)  
Humming Birds of Chocorua. Frank Bolles. *Pop. Science*.  
Lilienthal's Flying Machine. Illus. McClure's.  
Minerology, The New. G. Perry Grimsley. *Pop. Science*.  
Municipal Reform. Thomas E. Will. *Arena*.  
Music and Education. E. M. Wakefield. *Music*.  
Music in Norway. A. Von Ende. *Music*.  
Niagara, Commercial Power Development at. *Pop. Science*.  
Oregon Campaign of '94. E. Hoper. *Overland*.  
Pre-natal Influence. M. Louise Mason. *Arena*.  
Pulque, the Drink of Mexico. Illus. *Overland*.  
Religion, Universal. J. W. Chadwick. *New World*.  
Resurrection of Jesus, The. Albert Réville. *New World*.  
Saint Francis of Assisi. C. A. L. Richards. *Dial* (Sept. 16.)  
San Francisco, Early Journalism in. Illus. *Overland*.  
Sociology, Recent Studies in. C. R. Henderson. *Dial* (Sept. 16.)  
Whitman, Walt, Religion of. M. J. Savage. *Arena*.

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